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[827]
[853] delivery, "her blood was purified to a white color to become the milk of the breast."⁴⁸ Nursing a child was the essence of a woman's function, the supremely feminine act. A priest said, "A mother mercifully receives the khwan into her womb, and for maintaining life gives more of her own body, strength, and care (i.e. than does the father). Mothers are born to love children. Theirs is a steady intent to provide children with successful existences. To a mother one is most grateful" (5.5.).

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264 In a wider context, not only all their household members but people anywhere were the objects of women's nurture: women were in charge of the cooking even if occasionally helped by men. At the meals they prepared they were often the last to eat, so often "holding back and eating whatever was left over," that in a poor household, short rationing daily was probable (Hauck, et al.:35,49). One old lady expressed deep satisfaction that she "did not feel hungry any more." She construed this as proof that she had ample merit, but it also meant that she was a great donor who gave continuously and took little. Women usually offered the early morning food to priests in behalf of the family, and they took charge of cooking the immense amount of food served at large ceremonies and temple festivities. When age pushed women past their mature capacities, they returned to the status of recipients. A son said of his senile mother, "She has gone back to being a child" (klap pai pan dek). The son's wife cooked delicacies for her.

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[593] A desire to give tender care and nourishment was deemed inborn in all women. Although sex was not strongly differentiated in babyhood,⁴⁹ by age 3 a hard-to-handle skirt was put on a tiny girl, who reacted with vast pride. By 5, girls were helping with cooking and baby tending. Often has an older sister of 9 or 12 been observed patiently feeding her charge the ice cream she longed to eat herself.

• [822] ⁴⁸. This very phrase was congruent with the colors associated with the khwan. Red or white flags, or pieces of cloth, or puddings (Alanon) were required wherever khwan were involved, such as in rice, san phra phum, and tham khwan ceremonies. Red was an auspicious color, white symbolized innocence and purity.

[856] ⁴⁹. Anuman Rajadon reports, though, that at the moment of birth, the child's sex was immediately "adjusted" (Anuman Rajadon:127).

ANALYSIS

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TABLE 19

*He was most afraid of . . .**The thing raw is most afraid of is (namely) . . .*

THREATS TO PHYSICAL WELL-BEING:	61%	poverty. If he had enough, he would not be afraid. having nothing to eat. I mean when there is a flood, and all the paddy is lost, and we will starve because there is no rice to eat. not having enough to eat. having fever; getting sick and having no money. fire, because when a house catches fire it is a great loss. death.
ACTIONS OF OTHERS:	10%	snakes. He is not afraid of ghosts. He can walk in the dark. But snakes are dangerous. He does not like to go anywhere after dark. people. When she had money, she was afraid she would be robbed. When she did not have any, she was in difficulty. her father beating her.
MALEVOLENT SPIRITS:	10%	ghosts; but if there were no choice (no place to go, no way to get out of the situation), then she could manage. death; of ghosts haunting him. If the ghosts don't haunt him, he is not afraid.

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topics) it was noted that, "uneasiness, when it occurs, is accepted as a social psychological fact of life; it is not felt as a threat to the integrity of the personality." The data here would tend to reinforce that conclusion. At the same time, however, it must be remembered that 20 percent of the informants do give what is at least symbolic expression to their fear of others, and it would, therefore, be most inappropriate to go to the other extreme and assert that villagers have no anxiety about interpersonal relationships. I also noted in the earlier discussion that "the nervousness that is betrayed indicates some of the internal strain that villagers undergo in having to maintain a constant front of politeness." This appears to be a case of their simply accepting—without worry, shame, or any other secondary anxiety—their own shortcomings. The anxiety that is experienced is just not felt as a psychological burden.

One of the responses above, although idiosyncratic, merits attention. This is the response of the villager, age 52, who says that she is frightened by her karma: "it depends on raw's mind [or heart]. Some people are afraid of ghosts. They see things and they believe that they see ghosts. That is not right. They see falling leaves and they think that is a ghost. There is nothing when they approach. The most frightening thing is bad karma. It

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